The Soul passeth from form to form; and the mansions of her pilgrimage are manifold. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them up. Thou are from old, O Soul of Man; yea, thou art from everlasting.

—HERMES

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WISDOM IN ACTION

JUNE is a time when it is appropriate to think about the work of Theosophy in the world and of the students who carry it on. The concern is twofold, having to do with the mysteries and opportunities of the disciple life, and also with the tasks of preservation and dissemination of the Theosophical teachings. Work for Theosophy, when wisely and effectively pursued, brings balance and strength to the student, while his effort to understand himself and to make the best use of his own "plastic potency" leads to clarifying recognition of the needs of others, increasing the strength of the Movement.

Students of Theosophy, as all others, feel the impact of current events. They are not immune to the anxieties which continuing social and moral disturbance is bound to produce. Yet theosophists, by reason of their chosen mental association with timeless philosophy—the food and drink of their reflective hours—have access to a reassurance and encouragement unavailable to others save in the form of rare intuitions. Students may turn to ideas provided by Teachers who have written out of the perspective of centuries and millennia. Mr. Judge speaks of this early in the *Ocean,* referring to those who watch sadly the rise and fall of nations, acting, when they are able, to introduce to the minds of men thoughts which have saving power and serve as the foundation of philosophy.

In her article, "The Fall of Ideals," H.P.B. writes of "the periodi-

cal rise and fall of human character on the external planes," and of the incapacity of ordinary men to see in the often swift-acting forces of history the agents of human evolution, through which the race is raised to higher plateaus of comprehension. Always, in these considerations, the duality of man's moral nature plays a part. The role of the Americans in the present and future Theosophical Movement is an illustration of this. The American character, one might say, is a complex of contradictions. The continent which Americans occupy, for example, is said to be the land where, in future centuries, a new race will have its habitation, and in *The Secret Doctrine* are unambiguous statements concerning the present preparation of the racial stock for that great evolution and development. At the same time, it is plain that recurring Atlantean energy and the thrust of brilliant egotism have had much to do with the affairs of the American nation, producing, along with great material achievement, those forms of psychic disorder and moral offense which caused H.P.B. to speak of storms which threaten the future, that may engulf this proud civilization "in such a sea of horror that its parallel History has never recorded." Yet here in America, she also said, the Karma of the nation has brought Theosophy home to the people, with the result that it finds response in many hearts and minds, while the life of altruism "is not so much a high ideal as a matter of practice." Mr. Judge wrote similarly of the lines of Karma which focused the Movement in the United States, but also remarking in his *Notes on the Gita* that the selfishness and individualism of the West during the present dark age are in America "totally unrestrained," bringing a terrible materialism to the lives of the people. These moral polarities, quite naturally, are with us yet, deploying, as in the past, opposing forces of the dimensions described by H.P.B. in her article, "The Tidal Wave."

The Theosophical Movement itself suffered the temptations, trials, and rendings which took place on a larger scale in the psychomoral events of the past century. Theosophists are children of their time. They cannot avoid feeling, perhaps more acutely, the forces which generate the turbulence of the age. "Outside of initiation," it is stated in *The Secret Doctrine,* there can be no separation of the individual from the moral and intellectual limitations of the race as a whole, which has its development set by cyclic law, and which exhibits all those tendencies which, under

Karma, must come to the surface and be dealt with by its members. What then is "initiation"? The meaning of initiation in Theosophy is neither secret nor obscure, although it is sometimes covered up by the preoccupations which the times impose upon the hopes and expectations of the inner man. The first great truth of initiation is the very law of life, spoken of with deep intensity by H.P.B. at the close of her article, "Our Cycle and the Next." After a stirring indictment of the hypocrisies and pretense in the civilization of the nineteenth century, she said:

> Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudiced preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth and charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of truth against the powers of Darkness. . . .
>
> If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born on earth. Then, the GOLDEN AGE will be there, indeed.

In his article, "The Synthesis of Occult Science," Mr. Judge writes at length of the importance of the doctrines of Karma and Reincarnation, giving reasons for the stress placed upon them by H.P.B. "It is not alone," he said, "because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man." Mr. Judge had already spoken of the philosophic heights of H.P.B.'s great work, *The Secret Doctrine,* emphasizing its profundity of insight and its deliberate orientation to the developing intelligence of the race. This

work laid the basis for higher intellectual advance and a further illumination of human understanding. Yet the teachings of Karma and Reincarnation are explicitly the foundation for the growth and development of all:

> Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis for conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished.

Here Mr. Judge is plainly concerned with the needs of the ordinary inquirer, making it clear that the starting-point of philosophical reflection lies in study of these twin teachings. They afford, he suggests, the basis for "even the superficial thinker and the weak and illogical reasoner," and that the rank and file of mankind, including theosophists, are often subject to these difficulties is evident from Mr. Judge's answers to the questions submitted to the *Theosophical Forum* (of which a number have recently appeared in a series in this Magazine). Again and again, in his replies, he begins with attention to the meanings of words which have been carelessly used by the questioner, then illustrating in his reply a more thoughtful use of language and common sense. Sometimes a question is made almost to answer itself, simply by rephrasing it in more intelligible form. Elucidation of how Karma and Reincarnation apply to what is in the questioner's mind is his common practice, and similar application of these and other tenets are made in "Universal Applications of Doctrine." He ends this latter article by speaking of the ideal of service to the whole of life: "The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation."

The work of the Movement, then, may be recognized as a great "lifting" operation, an effort to bring to the attention of the common lot of mankind the reasons and the means for raising their eyes to both the simplicities and the profundities of an ennobling philosophy. This is the work of those designated as "Companions," the ones to whom Mr. Judge refers in the first chapter of *The Ocean of Theosophy*. The work of the Teachers is well defined by Mr. Judge in the article we have already quoted—"The Synthesis of Occult Science." It is to speak to the mind of the race at its growing edge, providing the Manasic leverage that is needed to reach new elevations. For students, this is accomplished by careful study, with habitual reference to the writings of the Messengers, so that, instead of reducing Theosophy to the level of the commonplace, turning it into dogma and sectarian belief, its lifting effect becomes its most evident quality. In this way the original literature of the Movement serves as a constant corrective of weak and illogical reasoning, and an ever-renewing inspiration to students to think in the ways exemplified by Mr. Judge's simple expositions.

It is by following his example that the Movement may be kept from drifting into passivity, or "on to some sandbank of thought or another." This tendency of drift is natural to lower Manas, so that the warning which H.P.B. makes in the concluding chapter of *The Key to Theosophy* has as much pertinence as the heartening encouragements which follow as her closing words.

June is the month of the passing from the body of Robert Crosbie, the man who, for many students of Theosophy, was the means of their discovery of the original teaching of Theosophy, and who showed how the cause of Theosophy may be best served. At this time, then, we return in thought to his inspiration. Mr. Crosbie wrote a remarkable series of letters to the earliest students who gathered around him in the first years of this century—the ones who resolved, with his help, to give new life and energy to the Theosophical Movement by renewing in themselves the spirit of the Companions. From one of Mr. Crosbie's letters, we see the importance of the *fundamental* ideas, and of preserving the original moral vision. In this letter he speaks of the misleading preoccupations of that day—now of even greater interest to some—then turns to the ever-living themes of true Theosophy:

> Everything depends on what one has in mind—his *funda-*

mental conceptions of Deity, Nature, and Man, when considering or attempting to practice "concentration." The general idea on this as on other subjects and objects is purely personal. There is no self-examination of motives, no altruism, no effort to carry out in daily life the assumed object of fitting oneself to be the better able to help and teach others, no observation of the evil effects of rushing in for "psychic development." H.P.B. says, "One has to have an *unshakable* faith in the Deity within, an unlimited belief in his own power to learn; otherwise he is bound to fall into delusion and irresponsible mediumship." Here is the signpost of warning against all attempts to develop psychically before one has learned to master and guide the lower, personal self. What is indispensable is right philosophy and its application in daily life. By the wrong attitude in this and other respects, many well-meaning theosophists fail, and harm themselves and others. The meaning is plain. Leave psychism alone; work from the spiritual side upon the lower nature—visible and invisible, psychic and physical—first, by analysis and comprehension of the principles of our being as Theosophy teaches, then by the guidance of knowledge as it arises within oneself. We pass from plane to plane daily, but relate everything to the brain circle of necessity, and thus lose the real meanings. Dwelling on the Fundamentals and the endeavor to help others is the true concentration. Mr. Judge wrote: "Thus the Will is freed from the domination of desire and at last subdues the mind itself."

We have to gain, each for himself, the unshakable faith that "the Master's hand *is* over all" sincere Theosophists, the humblest as the most progressed. In true work for Masters' Cause there is no rivalry. Our place in that work is clear to us, and can be shown to be clear to anyone who will take the trouble to make the search that we have made. This place we hold for those who have the good Karma to come in contact with it before meeting other phases of the Movement, as well as for those who, having met other phases, are either entangled in them or trying to find a way out of them. The harm of the dark phases we cannot help, but we can let the true light shine "as widely and as quickly as possible." I would like to see the "U.L.T." *Declaration* known to every Theosophist as to every searcher for Truth.

—ROBERT CROSBIE

THREADS OF OCCULT SCIENCE

[During the years when H.P.B. was editor of the *Theosophist,* she often appended notes of comment, criticism, and elaboration to statements made by other writers. The frequency of these notes makes it possible to select and arrange many of them in sequence, as collations on various subjects, thus making their valuable content available to students. Since the sources for this first series of collations are all in Vol. III of the *Theosophist,* only a page number is given in brackets after each extract.]

THE comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient. . . . European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loath to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows, filling up. The situation which the European mystic does not realise is this:—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern

philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own [p. 81].

. . . Since beginning our Indian work, we have never publicly preached our private religious views. It would be well, if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains. Thus, he has, to the Parsis, shown the magnificence of ancient Mazdianism; to the Hindus, the splendours of Aryan philosophy, &c. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains [p. 237]. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas,* holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its Spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course) advocate its own cause before the public . . .

The *Rules* of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings,* any one religion in preference

to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION OR SCIENCE [Supplement, October, p. 4].

To say that offering knowledge or discoveries of any sort to the Masters of Occult philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognized by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar,—we will not venture to say since when. . . . If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude. Will any one who has perused with only some of the attention it really deserves the article we published but two months ago [*Theosophist,* October 1881] under the title "Fragments of Occult Truth" make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution. Where, and what were his higher spiritual principles when the

body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but even supposing that physical evolution were as simple a matter as that how to account for the final presence in the perfected human body of a spiritual soul?—or to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe,—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution? . . . . [p. 81].

No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished, we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorical cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance [p. 82].

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner, a complete exposition of the conclusions of Eastern philosophy . . . would be like starting on a journey to the South Pole *apropos* to a passing enquiry whether one thought there was land there or not [p. 81-2].

letters • questions • comment

Considering Manas as both Higher and Lower Mind, it occurs that in any sort of learning, what is initially the "growing tip" eventually becomes psychological habit and the foundation for further learning. But it would seem that mind is engaged in both these capacities. What, then, are the differences between higher and lower Manas?

Higher Mind might be described as the ability to discriminate, lower mind as the reflection of this ability in matter, emerging as the ability to reason. Our Kamic nature might be regarded as one source of feeling responses—leading to assumptions—which are allowed to affect our thought without examination.

In *The Ocean of Theosophy* Mr. Judge speaks of the fifth of man's seven principles as Manas, usually translated as Mind. "Other names have been given to it, but it is the knower, the perceiver, the thinker." From this statement it is clear that whatever the powers or functions of mind, it is inherently a single entity, the one "for whom the hour will never strike." Its duality is discussed in the *Ocean:*

> Manas, or the Thinker is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and Manas uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker or Manas, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in Theosophy higher, aspect is the intuitional, which knows, and does not depend on reason.

Light is thrown on all the questions implicit in this inquiry by a basic statement made early in *The Secret Doctrine* (I, 39-40):

> Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

> . . . Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

This is an account of the field of experience through which all human beings pass. To enter this field, the higher manas or "Mind-Entity" needs a "temporary Principle" of the substance of the Astral Light. This is its reflection in matter, which we call the Lower Mind. As H.P.B. says in "Psychic and Noetic Action":

> As a pure ray of the "Son of the Universal Mind," it could perform no functions of the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

It would appear that this getting rid of "the blind deceptive element" of lower Manas amounts to restoration of the reincarnating Ego to its primordial unity, except for action on this plane, during which the purified ray or reflection acts in total submission to the will of the higher being—a stage of development called adeptship. This "development," it is important to note, is in the vehicle. Higher Manas is *higher* because its natural function is on the plane of noumena; on our plane, mind must be "lower" because the plane is lower—constructed, in fact, by the qualities of matter. These are the qualities which have to be subdued by the discipline of self-development, enabling the higher ego to act directly on this plane, through its now purified and wholly responsive agent or reflection. H.P.B. makes this rule or law clear in

her article, "Genius":

> The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends upon the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma.

It becomes apparent that when we speak of a "further incarnation of Manas," as Mr. Judge does in the *Ocean,* referring to "the man of mind complete," this means the removal of obstacles which block the expression of higher Manas on this plane. Mr. Judge calls this making the brain *porous* to the soul's intentions; the process might also be described as freeing the reflected ray of mind from the "four peculiarities" of Lower Manas, so that the spiritual being may be fully conscious on this plane. We should say that refinement rather than growth is involved, or that growth *is* refinement. So, essentially, the difference between Higher and Lower Manas is the difference between self-conscious intelligence acting on its own plane, and a ray of the same consciousness acting through a veil of illusion called matter, which dilutes the potency of thought and subjects it to limitations which are variously described.

The subject remains difficult for the reason that, as Mr. Judge says, "the English language will suffice to describe in part what *Manas* is, but not Buddhi, nor Atma and will leave many things relating to *Manas* undescribed." If, however, the mind has its roots in eternity, and is the source of our intuition, what, then, is the avenue to intuitive knowledge? In "Dialogues Between the Two Editors," H.P.B. has this to say:

> The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane.

Asked if this kind of thinking can be developed, H.P.B. indicates that its attainment is nothing less than the task of human evolution:

> Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain.

It seems clear that the higher mind is active whenever we think in terms of causes and values. When this becomes a natural habit of the mind, the vehicle of brain and psychic nature may be said to have a "higher development." The attributes depending on embodiment are not qualifications of higher mind, which is "higher" only when unmodified by the qualities arising from matter. Thus, in the strict sense, higher mind has full play only in conjunction with Buddhi. The lower mind, conceived as a bridge through which Buddhi-Manas may become active on this plane, is called Antaskarana. A footnote in *The Voice of the Silence* says: *"Antaskarana* is the lower *Manas,* the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa*—the "shell."

Another passage (in the *Voice*) bears on this idea: "Thou canst not travel on the Path before thou hast become that Path itself."

The clearing of this Path involves assimilation of the whole range of human experience, in consequence of "the ardent turning of the soul toward the Divine," as Plato described the meditative search for knowledge. This search leads through the three degrees referred to by H.P.B. in "What is Theosophy?" She says:

> Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination.* "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge,* founded on the identification of the mind with the object known."

THE ONE REALITY

IF Consciousness is the only Reality, the Knower, Sustainer and Experiencer, then every condition or state is more or less a temporary *appearance*. All classifications refer only to actions of Consciousness—the universe being "embodied consciousness," a creation of form through forms, a building up of the great from combinations of the small, so to speak. You will remember that H.P.B. says "It stands to reason that life and death, good and evil, past and future, are all empty words, or, at best figures of speech . . . they are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit*—not matter." She also said that she had in vain endeavored to impart this idea to Theosophists at large, and that with this basic idea all the rest becomes easy; yet thousands of Theosophists reading the statement and like statements, time and again, get no meaning from them.

Consciousness is the cause and basis of all states, whether the fact is realized or not. It alone *is* whether there are universes or none. If we take the idea that Sight which sees all things cannot see itself, and apply it to Consciousness, it would seem we must concede that Consciousness cannot know itself, although knowing all things. Is not Consciousness *Knowledge itself* as an abstraction? It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. It is ever-present, ever perceiving the changing panorama of existence. "I establish this whole universe with a single portion of myself and remain separate."

Our form of consciousness is made up of various and differing contacts with other forms of consciousness. We base our modes of action upon these partial expressions, and get the reaction from them in constant repetitions. As the Self is all and in all things, and all things are in the Self, the Self is the Witness of all. The seeming separate view in us is not a separate Self, but the One and Same as appears separate in all creatures.

NOTE.—From the writings of Robert Crosbie; first printed in THEOSOPHY for December 1922.

Self-knowledge comprises both Self and Knowledge; without Self there could be no knowledge; without being, there could be no knowledge of Self. "The Highest see through the eyes of the lowest." All are partial expressions of the One, seen by the One, known by the One. Individualization of being does not tend to separateness, but to universality of ideation and consequent action. What does it? Thought does it. All experience is by and in Consciousness; Ideation becomes more and more universal.

"And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self."

THE IMAGE OF SPIRIT

A main fact in the history of manners is the wonderful expressiveness of the human body. If it were made of glass, or of air, and the thoughts were written on steel tablets within, it could not publish more truly its meaning than now. Wise men read very sharply all your private history in your look and gait and behavior. The whole economy of nature is bent on expression. The tell-tale body is all tongues. Men are like Geneva watches with crystal faces which expose the whole movement. They carry the liquor of life flowing up and down in these beautiful bottles and announcing to the curious how it is with them. The face and eyes reveal what the spirit is doing, how old it is, what aims it has. The eyes indicate the antiquity of the soul, or through how many forms it has already ascended. It almost violates the proprieties if we say above the breath here what the confessing eyes do not hesitate to utter to every street passenger.

—RALPH WALDO EMERSON

KARMA AND REBIRTH

> The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.
>
> —Aphorisms on Karma

IT is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. Karma has never sought to

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NOTE.—A student's collation from the writings of H. P. Blavatsky.

destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner,* or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

Atma, the *"Higher Self,"* is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused *"divine principle,"* and is inseparable from its one and absolute *Meta*-Spirit, as the sunbeam is inseparable from sunlight. *Buddhi* (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Dual is assimilated by, and reflected in,* some *consciousness*. Neither Atma nor Buddhi are ever reached by Karma, because the former is the highest aspect of Karma, *its*

working agent of ITSELF in one aspect, and the other is unconscious *on this plane*. This consciousness or mind is *Manas,* the derivation or product in a reflected form of *Ahamkara,* "the conception of I," or Ego-ship. It is, therefore, when inseparably united to the first two, called the spiritual Ego, and *Taijasi* (the radiant). This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad—made of that human-like form *a real man*. It is that Ego that "Causal Body," which overshadows every personality Karma forces it to incarnate into.

It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realise, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realise all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects. Finally, if I would make myself comprehensible, I must begin by the beginning and give you the genealogy of this Ego in a few lines.

Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the* ALL, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally, i.e.,* spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I."

The true Adept, the developed man, must, we are always told, become—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain. The main cause of pain lies in our per-

petually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfillment. But of this I am certain, the point of possibility in either of these directions has never yet been touched.

The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvelous mystery of human development.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive taskmaster, *misery,* choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

on the lookout

Too Many People?

In a recent *Resurgence* (November-December, 1973), E. F. Schumacher points out that overpopulation is not primarily a problem of numbers. He goes on to say that if the activities of a people on the land make it less and less able to support human life, those activities deserve at least as much attention as population statistics. Simply reducing numbers is obviously no solution, for the real problem lies in the fact that modern life does not serve human purposes, but has come to be "senseless, vulgar and violent." The result is not "too many people," but too many who do not have meaningful lives. Dr. Schumacher says:

> The modern way of life is senseless inasmuch as its aims are not derived from real human requirements. Some of these requirements are indeed met, but only incidentally, as a kind of by-product; others, and particularly the most important ones, are not met at all. For instance, the overwhelmingly important requirement that a man should have work in which he can take an interest and which gives him the chance of developing his inborn gifts is being met in the case of only a small privileged minority. For the great majority, it has been ruthlessly and senselessly sacrificed on the altar of "efficiency" and "growth." As a result, men shrivel up while their consumption grows. The vulgarity of the modern way of life is too obvious to need comment.

Violent Propensities

> Let us turn to its violence, which is as evident in peace as it is in war. There is no limit to the violence modern man permits himself against the natural order for the sake of "peaceful economic progress." He is prepared to explode nuclear devices underground in order to release a bit of natural gas; he is ready to use the most appalling poisons against anything he chooses to consider a weed or a pest; and even his friends in the animal kingdom—poultry, cattle, pigs, etc.—he is prepared to treat in a manner that defies description for its callousness and degradation—for the sake of saving himself some trouble and increasing his immediate profits. Many people consider all this perfectly right and proper and are even proud of the kind of

"progress" it represents. They have lost their moral and spiritual sensitivity and therefore cannot notice moral and spiritual decline. Now Nature herself, the environment, warns us in physical terms, *i.e.* in the only language which modern men have ears to hear. Yet "hearing they hear not, neither do they understand." The answers they return are two: first let us adhere to our chosen way of life but reduce our numbers; and, second, let us spend more money on Science, the all-providing Mother who will then graciously protect us from all our follies.

Needless to say, both these answers are utterly chimerical. Without a change of heart the attempt to control numbers, or even to reduce them, leads only to further moral degradation and increases violence, and the intensification of Science can only mean exactly the same, as Science is constituted today.

The Ecological Approach

In the same issue of *Resurgence,* Murray Bookchin clarifies these human requirements in another way. Making a distinction between ecologists and environmentalists, he says:

The ecological outlook is, first of all, a holistic one. That is to say, "The whole" is larger than the sum of its parts. The ecological outlook is, in addition, a world view that sees in unity and differentiation the overall course of not only natural, but social, development. It also implies that this development must be free to find its own equilibrium spontaneously. Without coercion, without hierarchy, without domination. Variety is to be sought for not only in the natural world, but also in the social world. . . .

Most of the people today who involve themselves—by which I mean government officials and even scientific personnel, are actually "environmentalists" rather than "ecologists." Environmentalism is actually a form of what could be called biological engineering. Nature is seen not as an organic whole, but as a habitat. The natural world is viewed merely as a repository of natural resources. . . .

The Chain of Life

What we should do, the environmentalists tell us, is engineer the environment in such a way that it will not be "harmful" to us. I should add that one finds the same environmentalist approach among city planners. The city, too, is conceived as a repository of "urban resources" rather than a really organic community.

Now, an ecological approach is basically different. The complex interrelationships, food chains, and the spontaneous development of various processes in nature, are what really preoccupy the ecologist. In ecology, one does not see human beings as

engineering the environment, adapting it to their needs alone. From an ecological viewpoint, human beings are part of a much larger whole called the natural world. Not "on top" of the natural world, not sitting on top of a biotic pyramid, as it were, but as one facet of nature.

Destiny of Life

Central to an understanding of these requirements is the recognition that man, as a creative being, exerts a profound influence on the rest of nature and his fellow men. This means that the development of harmonious relationships begins for man with imagination and discernment, forms of awareness not possible to the lower orders of life. This view leads to a philosophical conception of the meaning of unity in diversity. William Q. Judge pointed out man's distinctive role in relation to the rest of life in his article, "The Sheaths of the Soul." He said:

> Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

In the Midwest

The number of those who are adopting more cooperative relations with nature, though still small, is increasing. The *Los Angeles Times* (Dec. 10, 1973) reports on several midwest farmers who are successfully engaged in organic farming on a commercial scale. One of them, Kenneth Livermore, told the *Time*s writer:

> "I'm so happy about how things are going that I'm glad to take time out from my chores to talk to you or anyone else about it. I've got soybeans this year that stand almost to my shoulder—50 bushels to the acre. I've never seen anything like it in my life. And my neighbors are afraid to even grow soybeans.

It Takes Time

The *Times* reporter continues:

> Livermore, a Nebraskan, is one of the small but growing number of full-time farmers and livestock raisers who stopped

> using chemicals—synthetic fertilizers, herbicides and insecticides—and have switched to organic farming in the last few years. They use a variety of alternatives for chemical fertilizer, including manure, fish oil, crop rotation, and "green manure"—plowing under a cover crop. To control pests they rely on other insects—and the "natural balance" of their fields.

Another farmer who claims his yields and quality are higher than those of his chemical farming neighbors, Ralph Engelken, says that the mood is changing and a growing number of farmers are recognizing that organic farming is practical even on a large scale. Mr. Engelken believes that the changeover from chemical to organic methods should take place gradually, over a period of about two years, to give the land time to re-establish its own system of balances:

> The farmer shouldn't get discouraged. The chemicals have killed off the live bacteria in the soil; it takes time to build them back. . . . If you work with your bacteria, with your bugs, with your earthworms, they'll work for you. They'll balance it out.

Desirable Balance

From the viewpoint of energy conservation, a team of writers in *Science* (Nov. 2, 1973) suggests the same conclusion: that the coercion of nature is not as productive as we have believed. These writers note that the use of heavy machinery in agriculture cannot be assumed to be economical merely because it does work faster than human labor: "Some of the extremely large tractors and other machinery will do more work per unit time, but this efficiency is offset by greater fuel requirements during operation."

Other Changes Sought

They observe that not only the most economical, but the most productive method may be the right balance between human labor and mechanical labor, and propose that increased use of organic fertilizers—manure and "green manure"—instead of chemicals would result in substantial savings in energy as well as better crops:

> We mentioned that chemical fertilizer is applied to corn at a rate of 112 pounds of nitrogen, 31 pounds of phosphorus, and 60 pounds of potassium. A like amount of nitrogen is available from manure produced during one year by either 1 dairy cow, 2 young fattening beef cattle, 9 hogs, or 84 chickens. In addition to the nutrients manure adds to the soil, it adds organic matter which increases the number of beneficial bacteria and fungi in the soil, makes plowing easier, improves the water-

holding and percolation capacity of soil, reduces soil erosion, and improves the ratio of carbon to nitrogen in the soil.

An even greater saving of energy without loss of needed nitrogen content in the soil (with the added advantage of control of wind and water erosion) is claimed for the use of legumes as a row or rotation crop with corn. Further economics may be effected by replacing the use of herbicides with mechanical cultivation. In general, such changes in agricultural practice seem harbingers of fundamental improvement in man's relationships to nature.

Critic of Darwin

A professor of anthropology at St. Mary's College in South Bend Indiana, Anthony Ostric, is sharply critical of the widespread acceptance of Darwinian evolution "as a fact" by so many of his colleagues (*Los Angeles Times,* Oct. 24, 1973). Speaking before the ninth International Congress of Anthropological and Ethnological Sciences, he said that the gap between even the animals closest to humans and men is as unbridgeable as ever. He maintained that there is no evidence showing that man actually descended from an ape-like pre-human ancestor, or that, in the short space of time he is believed to have inhabited the earth, man could have developed the brain and skills he now possesses. "It is not possible," Mr. Ostric told his audience, "to see how biological, social or cultural forces or processes could transform any kind of prehuman anthropoid or 'near-man' into homo sapiens." In his view, man's brain size does not support the theory either, since the Neanderthal's brain was at least as large as that of the most modern races, while in proportion of brain weight to body weight, the marmoset monkey surpasses man.

Criticism Needed

The widely accepted Darwinian assumptions about the origin of man require thorough and continuous questionings since they are commonly treated as facts which await additional confirming proof and are also made the basis of extended speculations about human nature and its potentialities. H.P.B. discussed the Darwinian theory at great length in *The Secret Doctrine,* showing why it could not be applied to man or serve as a foundation for psychology. After quoting nineteenth-century scientists who criticized the theory's weaknesses, she carried their objections further, saying:

> Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dhyan Chohans, or the *Pitris,* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can,* and, as the Occult Sciences teach, *do,* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bes-tiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period. (*S.D.* II, 683.)

Later Views

Scientists of the early twentieth century presented evidence calling attention to the importance of differences between human and animal structure, making it again apparent that the "missing link" was by no means a negligible obstacle. In *Apes, Giants and Man,* Franz Weidenreich pointed out that human leg bones are longer than those of apes, adapted for walking upright, and must have been so for a much longer period of time than even fossil evidence can show. Henry Fairfield Osborne supported the objections of earlier scientists by saying in *Science* for May 20, 1927:

> The brachiating hand of the ape was used as a hook—apes do not grasp a branch with the fingers and thumb but hook the whole hand over the branch, as trapeze workers do today —and the thumb was therefore a grave danger. If man had gone through a prolonged period of brachiating in the branches of trees he would have lost his thumb.

As H.P.B. pointed out in *The Secret Doctrine,* consistency with a law formulated by Darwin himself rules out the descent of man from an inferior ancestor:

> The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations,* is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one. (II, 667.)

Changes in Size

While there is some truth in Mr. Ostric's claim that man has "remained essentially the same since the first evidence of his

appearance" (the press report does not reveal whether or not he is implying by "special creation"), and that "the key to the secret doorway through which man came into the world is unknown," H.P.B. shows that the human type, after being first established, went through great changes in size, and there were also psychic developments or modifications. In the monuments left by former races of men, giants in stature as well as in the accomplishments of high civilization, evidence of the great antiquity of men as highly intellectual beings is recorded on continents throughout the world. She also pointed out that documentation of man's metaphysical origins and *involution* into material forms is traditional and well preserved in the legends and scriptures of all the ancient peoples now in existence, all showing an impressive agreement that is unknown today only because it has been ignored by virtually all scientific investigators.

The True Anthropology

H.P.B. observes:

> The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a scientist of repute puts it—"All hypotheses and theories with respect to the rise of man can be reduced to *two* (the Evolutionist and the Biblical exoteric account). . . . There is no other hypothesis conceivable . . . " ! ! The anthropology of the secret volumes is, however, the best possible answer to such a worthless condition. (II, 689.)

Scholarly Renaissance

For some time, now, it has been evident that the literary scholars and cultural historians of the present are doing valuable work in illuminating the sources and development of philosophical ideas in Western civilization. For example, Ernst Cassirer has written extensively and understandingly of the contributions of Pico della

Mirandola, and done much to show the importance of symbols in man's psychic and intellectual life. Frances Yates and some others have increased the respect of the modern world for Giordano Bruno, exploring the scope and depth of his thinking both as pioneer of the heliocentric theory and as a philosopher who drew extensively on Pythagoras and Plato. Giorgio de Santillana, a scholar of great erudition and sophistication, has enlarged the modern understanding of the Renaissance, and demonstrated the foundation of Western intellectual awakening in the wisdom of Plato. One could almost say that he echoes H.P.B. in suggesting that Plato was "the world's interpreter." Kathleen Raine is another scholar whose recent work on William Blake underlines the importance of the Neoplatonists as the source of what is valuable in modern mysticism and philosophic inquiry.

Origins of Discovery

Many years ago, in his *History of Materialism,* Frederick Albert Lange pointed out that most of what are regarded as the scientific discoveries of the ancient world were owed, not to the materialists, but to men "belonging to an utterly opposite, idealistic, formalistic, and even enthusiastic tendency." And when we consider the philosophical background of Isaac Newton, including his "occult" leanings, so long suppressed by modern historians of science, it may be added that more recent discoveries and "breakthroughs" are traceable to metaphysical and even mystical influences. Newton, as Morris Cohen points out in *Reason and Nature,* needed the help of the astrologer, Kepler, in his laws of planetary motion, and Boehme's thinking was germinal for the theory of gravitation. Kepler, in turn, had found keys in the metaphysics of Plotinus. Even Einstein, coming to modern times, spoke of the essential role of intuition in the development of present-day physical theory, which has required "free invention" far more than concentration on "any inductive method." Actually, a study of cultural history and of scientific development may lead the student to see a wealth of meaning in one of H. P. Blavatsky's brief comments in *The Secret Doctrine* (I, 558):

> Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind.

Neoplatonic Inspiration

Elsewhere (I, 612) she says that "one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana." One such "rare individual" may have been William Harvey, whose discovery of the circulation of the blood is known to every schoolchild. A fine book on Harvey, by Walter Pagel—*William Harvey's Biological Ideas* (Hafner, 1967)—while showing that Harvey deserves full credit for the discovery, makes clear that he had help from a long line of philosophical predecessors, among them Paracelsus, Servetus, Van Helmont, and Giordano Bruno. "The 'circular' movement of the blood is a genuine Brunonian concept," Pagel says, fitting well with Bruno's cosmological and philosophical conceptions, going on to observe that "Harvey's discovery and much of his observational work in embryology can be seen as a scientific complement of these contemporary ideas. For Bruno the circular motion of the blood followed from the mathematical mysticism of Plato, the Neoplatonists, and Nicholas of Cusa, and to these views, Pagel says, Harvey added "the foundation of modern scientific biology." Pagel also notes that the "speculative background" has now only "historical" interest, but conceivably, this sort of history of science will generate new respect for philosophic conceptions. Robert Fludd, the occultist and Rosicrucian of Elizabeth's time, we learn, was responsible for the first publication of Harvey's work *De Motu,* destined to be famous in later years. Through his Rosicrucian connections Fludd found Harvey a German publisher who not only printed Harvey's book, but paid him a royalty.

"Metaphysical" Background

Harvey, Dr. Pagel relates, said little that could be interpreted as bearing on religion, but his language was that of a Neoplatonic thinker. This background is clear enough for Pagel to identify in Harvey's discourses, a reference to "the *astral body* of ancient and renaissance Platonists." As a physiologist, Harvey wanted to be scientific and resisted the idea of an arbitrary "spiritual" influence on the blood, yet he was what moderns call a "Vitalist" and believed that the blood had its own sort of spiritual nature. This power "resides and acts *in* the blood," in Harvey's opinion, much as the flame of a candle is inseparable from the tallow that feeds

it. The blood, according to Harvey, is endowed with the "super-elemental power of *Pneuma* [Aether, or Prana?]," and to this power "blood owes its emergence in the embryo as the first part of the new organism." In this substantial sense, blood is *spirit,* and, Harvey adds, "It is also celestial, for nature (that is the Soul) that which answers to the essence of the stars, is the inmate of the spirit." Hence the inherent potency of the blood, giving no need, as Pagel says, "to fetch down from heaven" all sorts of—astral—"spirits to explain generation."

"Sparks of Discovery"

Apparently, Harvey's great discovery came about 1616—at least that was the time of his first reference to the heart as a "pump." Just how Harvey happened on this idea remains obscure. Pagel writes:

> No doubt, Harvey knew best what had ignited the spark of his discovery, . . . we cannot separate the single "spark," in his case the venous valves, from the tangle of ideas which seem indissolubly bound up with it and form the complex background of his discovery. Nor would it be easy to say which came first: idea or observation, or even philosophy or observation.

Yet, as with Newton, "philosophy" was a decisive factor for Harvey. Interestingly, this sort of thinking about how scientific discoveries are made is shared by a modern physicist, Louis de Broglie, who has said that progress in physics is "in suspense because we do not have words or images that are essential to us." Discovery, in short, begins with idea.

Evidences of "Survival"

A brief but interesting interchange occurs in the December 1973 *Journal of Parapsychology.* Dr. J. B. Rhine, the pioneer of ESP studies in the United States, reviews a book by D. Scott Rogo, who confesses to being "an ardent survivalist" and looks to psychic research for confirmation of his hopes. Dr. Rhine takes a dim view of the familiar "evidence" presented by such enthusiasts—"ranging from out-of-the-body experiences to haunted houses and including mediumship and deathbed visions." These reports may be "evidence" of a sort, but what they attest to remains obscure. Dr. Rhine will not use such materials as special pleading for survival after death. He thinks there must first be "a logically adequate test design to apply to survival, whether by way of medium-

ship or any other possible approach." In this Dr. Rhine seems wholly right, since "objective evidence" of the soul, which can hardly be human egoity if it is not transcendental and supersensuous in nature, is difficult to conceive. The phenomena of parapsychology do evidence *something*—the paranormal potentialities of embodied intelligence, for one thing; and there are other significances which might be considered. But the psychic exploits of mediums, however astonishing, seldom have the flavor of things spiritual, immortal, or divine.

Post-Mortem Psychology

It seems a pity that those who are interested in the deliveries of mediums and the messages that occur in séances do not give attention to a discussion by G. W. Lambert (in the *Proceedings* of the London Society for Psychical Research, 1927, xxxvi, pp. 393-413), which considers at length the application to such phenomena of the theory of Plotinus concerning man's psychical constitution. Evaluated in this way, little if anything that is obtained through mediums could be taken as undoubted evidence of the existence of a "higher soul." The student of Theosophy will soon recognize that the categories of phenomena, from the Plotinian standpoint, are also those of the *Ocean* and *The Key to Theosophy,* and that the various subdivisions of the personal nature and lower psyche, left behind in Kama Loka, are sufficient to account for practically all the evidence given consideration by psychic research. Perhaps Dr. Rhine, too, has a philosophic criterion for what may be called evidence of immortality; at any rate, he is disinclined to submit to the Spiritualist "will-to-believe." There *are* evidences of immortality, but these are recognizable only at the level of mind and the moral realities of human life. Psychic phenomena are but the earthly reflection—mostly in fragments and confusing inversions—of metaphysical realities which deserve and require independent study. (The Lambert article is quoted at length in Lookout for March, 1942. [Vol. 30: 235-37].)